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conclusions are unconvincing. The case against Gabinius is by far the soundest.

It is convenient to have in a single monograph much of the material that Mr. Jolliffe has collected. His work would be even more valuable and enlightening, if there were a running commentary or a general chapter for comparison with similar practices of the present day. The author promises to present a second paper which shall set forth the corruption in the domestic politics and the judicial administration of the Republic. It will be interesting to see whether he will find a greater bulk of evidence that is not for exceptional or exaggerated cases, or whether he will again have to resort frequently to an obviousness that rests as much on knowledge of modern newspaper scandal as on accurate records of antiquity.

Undoubtedly graft was rampant in ancient Rome. But, considering the amount and the nature of the evidence that is produced in Mr. Jolliffe's dissertation, the reviewer is not yet ready to admit that the "Roman people as a whole . . . showed just as scant recognition of the rights of the provinces as Roman law showed toward the slave" (107). The reviewer is optimistic only in visionary moments as to the maturing of that "growing conception of the responsibilities of office before which rampant individualism, which is the basis of all injustice and corruption, must surely, if slowly, give way to a social conception" (106).

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#### LUCRETIUS 1.1—28 AGAIN

Professor Knapp's position with respect to Lucretius 1.1—28 (THE CLASSICAL WEEKLY 14.73) seems to me nearly impregnable. Monro (fourth edition), by the way, sets a period after verses 5, 16, and 20, as well as a colon after verse 5, which disturbs the passage still further.

One or two things occur to me which, on the whole, strengthen Professor Knapp's argument, I think. In 24, *te sociam studeo* is a virtual imperative, equivalent to *es* (or *sis*) *socia*. The only reason actually alleged for asking the goddess to give *lepor* to his verses is the fact that they are to be dedicated to Memmius. Otherwise there is no reason for *magis* in 28, although, in the insistence that his verses must be granted *more* charm since they will appertain to one whom the goddess has decided to honor with perfect and permanent distinction, there is the obvious implication that the poet could not ask for more of something which he did not already have, or expect to have, in *some* measure. But leaving this argument, perhaps rather tortuous, we may fairly say that the demand for *lepor* is hardly suggested in 24, and that he prefers his request in rather back-handed fashion (or is it a clever literary device?).

I tested Professor Knapp's discussion by writing out a sort of skeleton of the argument. This is what I got: (1) 1—5, 'Venus, since thou givest life to all'; (2) 6—20, 'as thus and thus . . . ' (elaboration of the idea, as

a theme in music, after it is 'announced' by some instrument in the orchestra, is taken up, repeated, and varied by others, and so permanently lodged in the consciousness of the hearer); (3) 21—23, 'and since, on the grounds set forth above, we may go so far as to say that "'tis love that makes the world go round"' (*quae quoniam*, 21); (4) 24—25, 'tis thou whose partnership I want in writing about the universe'; (5) 26—28, 'but this poem is to be dedicated to Memmius, and, since he is thy favorite, so much the greater reason is there for thee to lend my words thy grace'.

Does not this dispose of the slight difficulty Professor Knapp felt with respect to *quae quoniam* (21), especially since nowhere else in the passage is *quae* restrictive?

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#### THE AMERICAN ACADEMY IN ROME

##### Competitions for Fellowships in School of Classical Studies

The American Academy in Rome announces its annual competitions for the Fellowships in Classical Studies. There are two Fellowships of the value of \$1,000 each for one year, and one of the value of \$1,000 for two years. Residence is provided at the Academy free of charge. The awards are made after competitions, which are open to unmarried men and women, citizens of the United States. Entries will be received until March first. For detailed circular giving further particulars apply to the undersigned, Secretary of the Academy, 101 Park Avenue, New York City.

Attention is called to the following General Regulations.

Persons desiring to compete for one of these Fellowships must fill out, in triplicate, a form of application to be obtained from the Secretary, and file it with him not later than March 1. They must submit evidence of attainment in Latin literature, Greek literature, Greek and Roman history and archaeology, also an ability to use German and French. They will be required to present published or unpublished papers so as to indicate their fitness to undertake special work in Rome.

The Fellows will be selected without examination, other than the submission of the required papers, by the Fellowship Jury.

Fellows in Classical Studies will be required to engage in some piece of special research during the term of their Fellowship, and to publish the results of their investigations, as the Academy may direct.

ROSCOE GUERNSEY,  
Executive Secretary.

In THE CLASSICAL WEEKLY 14.49, at the beginning of Professor Knapp's article on The Love of Nature in Vergil: I, a most illuminating list is given of Englishmen not primarily classical scholars who have done distinguished work in the classical field. I was surprised at one omission—that of Benjamin Bickley Rogers, the great editor and translator of Aristophanes, who, though he was by profession a barrister, and in no sense of the term a professional scholar, has nevertheless produced the most successful versions in the English language of the comedies of Aristophanes.

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